HERALD OF FREEDOM.

"I ENTER INTO NO COMPROMISE WITH SLAVERY. I AM FOR JUSTICE, IN THE NAME OF HUMANITY, AND ACCORDING TO THE LAW OF THE LIVING GOD."

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ANTI-SLAVERY.

From a work recently published, *The Elements of Moral Science*, by President Wayland of Brown University, R. I., we have made the following extract relating to the violation of personal liberty as exemplified in the case of Domestic Slavery. We commend it to the attentive perusal of our readers.

Domestic slavery proceeds upon the principle that the master has a right to control the actions, physical and intellectual, of the slave, for his own, that is, the master's individual benefit; and, of course, that the happiness of the master, when it comes in competition with the happiness of the slave, extinguishes in the latter the right to pursue it. It supposes, at best, that the relation between master and slave is not that which exists between man and man, but is a modification of that which exists between man and the brutes.

Now, this manifestly supposes that the two classes of beings are created with dissimilar rights: that the master possesses rights which have never been conceded by the slave; and, that the slave has no rights at all over the means of happiness which God has given him, whenever these means of happiness can be rendered available to the service of the master. It supposes that the Creator intended one human being to govern the physical, intellectual, and moral actions, of as many other human beings, as by purchase he can bring within his physical power; and, that one human being may thus acquire a right to sacrifice the happiness of any number of other human beings, for the purpose of promoting his own.

Slavery, thus, violates the personal liberty of man as a physical, intellectual, and moral being.

1. It purports to give to the master a right to control the physical labor of the slave, not for the sake of the happiness of the slave, but for the sake of the happiness of the master. It subjects the amount of labor, and the kind of labor, and the remuneration for labor, entirely to the will of the one party, to the entire exclusion of the will of the other party.

2. But if this right in the master over the slave be conceded, there is of course conceded all other rights necessary to insure its possession. Hence, inasmuch as the slave can be held in this condition only while he remains in the lowest state of mental imbecility, it supposes the master to have the right to control his intellectual development, just as far as may be necessary to secure entire subjection. Thus, it supposes the slave to have no right to use his intellect for the production of his own happiness, but, only to use it in such manner as may conduce to his master's profit.

3. And, moreover, inasmuch as the acquisition of the knowledge of his duty to God could not be freely made without the acquisition of other knowledge, which might, if universally diffused, endanger the control of the master, slavery supposes the master to have the right to determine how much knowledge of his duty a slave shall obtain, the manner in which he shall obtain it, and the manner in which he shall discharge that duty after he shall have obtained a knowledge of it. It thus subjects the duty of man to God entirely to the will of man: and this for the sake of the pecuniary profit. It renders the eternal happiness of the one party subservient to the temporal happiness of the other. And this principle is commonly carried into effect in slave-holding countries.

If argument were necessary to show that such a system as this must be at variance with the ordinance of God, it might be easily drawn from the effects which it produces both upon *morals* and upon *national wealth*.

1. Its effects must be disastrous upon the *morals* of both parties. By presenting objects on whom passion may be satiated without resistance, and without redress, it cultivates in the master pride, anger, cruelty, selfishness, and licentiousness. By accustoming the slave to subject his moral principles to the will of another, it tends to abolish in him all moral distinction, and thus fosters in him lying, deceit, hypocrisy, dishonesty, and a willingness to yield himself up to minister to the appetites of his master. That in all slave-holding countries there are exceptions to this remark, and that there are principles in human nature, which in many cases limit the effects of these tendencies, may be gladly admitted. Yet, that such is the *tendency of slavery as slavery*, we think no reflecting person can for a moment hesitate to allow.

2. The effects of slavery on *national wealth* may be easily seen, from the following considerations:

1. Instead of imposing upon *all*, the necessity of labor, it restricts the number of laborers, that is, of producers, within the smallest possible limit, by rendering labor disgraceful.

2. It takes from the laborers the natural stimulus to labor, namely, the desire in the individual of improving his condition; and substitutes in the place of it, that motive which is the least operative and the least constant, namely, the fear of punishment without the consciousness of moral delinquency.

3. It removes as far as possible from both parties the disposition and the motives to frugality. Neither the master learns frugality from labor, nor the slave from the benefits which it confers. And here, while the one party wastes from ignorance of the laws of acquisition, and the other because he can have no motive to economy, capital must accumulate but slowly, if indeed it accumulate at all.

And that such are the tendencies of slavery is manifest from observation. No country, not of great fertility, can long sustain a large slave population. Soils of more than ordinary fertility cannot sustain it long, after the first richness of the soil has been exhausted. Hence, slavery in this country is acknowledged to have impoverished many of our most valuable districts; and hence, it is continually migrating from the older settlements, to those new and untilled regions, where the accumulated manure of centuries of vegetation, has formed a soil, whose productiveness may, for a while, sustain a system at varience with the laws of nature. Many of our free and of our slave-holding states were peopled at about the same time. The slave-holding states had every advantage, both in soil and climate, over their neighbors. And yet the accumulation of capital has been greatly in favor of the latter. If any one doubts whether this difference be owing to the use of slave labor, let him ask himself what would have been the condition of the slave-holding states, at this moment, if they had been inhabited, from the beginning, by an industrious yeomanry, each one holding his own land, and each one tilling it with the labor of his own hands.

But let us inquire what is the doctrine of revelation on this subject.

1. The moral precepts of the Bible are diametrically opposed to slavery. They are, Thou shalt love thy neighbor as thyself, and all *things whatsoever* ye would that men should do unto you, do ye even so unto them.

The application of these precepts is universal. Our neighbor is *every one whom we may benefit*. The obligation respects all *things whatsoever*. The precept, then, manifestly, extends to *men as men*, or *men* in every *condition*, and if to all things whatsoever, certainly to a thing so important as the right to personal liberty.

Again. By this precept, it is made our duty to cherish as tender and delicate a respect for the right which the meanest individual possesses over the means of happiness bestowed upon him by God, as we cherish for our own right over our own means of happiness; or as we desire any other individual to cherish for it. Now, were this precept obeyed, it is manifest that slavery could not in fact exist for a single instant. The principle of the precept, is adsolutely subversive of the principle of slavery. That of the one, is entire equality of right; that of the other, of the entire absorption of the rights of one in the rights of the other.

If any one doubts respecting the bearing of the scripture precept upon this case, a few plain questions may throw additional light upon the subject. For instance—

1. Do the precepts and the spirit of the Gospel allow me to derive my support from a system which extorts labor from my fellow-men, without allowing them any voice in the equivalent which they shall receive, and which can only be sustained, by keeping them in a state of mental degradation, and by shutting them out, in a great degree, from the means of salvation?

2. Would the master be willing that another person should subject him to slavery, for the same reasons, and on the same grounds, that he holds his slave in bondage?

3. Would the Gospel allow us, if it were in our power, to reduce our fellow-citizens of our own color to slavery? But the Gospel makes no distinction between men on the ground of color or race. God has made of *one blood all the nations that dwell on the earth*. I think that these questions will easily test the Gospel principles on this subject.

But to this it is objected that the Gospel never forbids slavery, and still more, that by prescribing the duties of masters and servants, it tacitly allows it. This objection is of sufficient importance to deserve attentive consideration.

The following will I think be considered by both parties a fair statement of the teaching of the New Testament on this subject. The moral principles of the Gospel, are directly subversive of the principles of slavery; but, on the other hand, the Gospel neither commands masters to manumit their slaves, nor authorizes slaves to free themselves from their masters; and also, it goes further, and prescribes the duties suited to both parties in their present condition.

1. Now, if this be admitted, it will, so far as I see, be sufficient for the argument. For if the Gospel be diametrically opposed to the *principle* of slavery, it must be opposed to the *practice* of slavery; and therefore, were the principles of the Gospel fully adopted, slavery could not exist.

2. This very course which the Gospel takes on this subject seems to have been the only one that could have been taken, in order to effect the universal abolition of slavery. The Gospel was designed, not for one race or for one time, but for all races and for all times. It looked not at the abolition of this form of evil for that age alone, but for its universal abolition. Hence, the important object of its author was, to gain it a lodgment in every part of the known world; so that, by its universal diffusion among all classes of society, it might quietly and peacefully modify and subdue the evil passions of men; and thus, without violence, work a revolution in the whole mass of mankind. In this manner alone could its object, a universal moral revolution, have been accomplished. For, if it had forbidden the *evil*, instead of subverting the *principle*; if it had proclaimed the unlawfulness of slavery, and taught slaves to *resist* the oppression of their masters; it would instantly have arrayed the two parties in deadly hostility, throughout the civilized world: its announcement would have been the signal of servile war; and the very name of the Christian religion would have been forgotten amidst the agitations of universal bloodshed. The fact, under these circumstances, that the Gospel does not forbid slavery, affords no reason to suppose that it does not mean to prohibit it; much less does it afford ground for belief that Jesus Christ intended *to authorize it*.

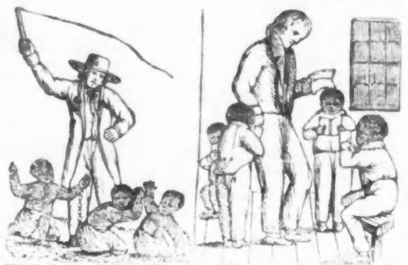
3. It is important to remember that two grounds of moral obligation are distinctly recognized in the Gospel. The first is, our duty to man as man, that is, on the ground of the relation which men sustain to each other; the second is our duty to man as a creature of God, that is, on the ground of the relation which we both sustain to God. On this latter ground, many things become our duty which would not be so on the former. It is on this ground that we are commanded to return good for evil, to pray for them that despitefully use us, and when we are smitten on one cheek to turn also the other. To act thus is our duty, not because our fellow man has a right to claim this course of conduct of us, nor because he has a right to inflict injury upon us, but because such conduct in us will be well pleasing to God. And when God prescribes the course of conduct which will be well pleasing to him, he by no means acknowledges the right of abuse in the injurious person, but expressly declares, Vengeance is mine, and *I will repay it, saith the Lord*. Now, it is to be observed, that it is precisely upon this latter ground, that the slave is commanded to obey his master. It is never urged, like the duty of obedience to parents, *because it is right*; but because the cultivation of meekness and forbearance under injury, will be well pleasing unto God. Thus servants are commanded to be obedient to their own masters "in singleness of heart *as unto Christ*," "doing the *will of God* from the heart, with good will doing service *as to the Lord and not to men*." *Eph.* vi. 5—7.—"Servants are commanded to count their masters worthy of all honor, that the name of *God and his doctrine be not blasphemed*." 1 *Tim.* vi. 1. "Exhort servants to be obedient to their own masters," &c. "*that they may adorn the doctrine of God our Saviour in all things*." *Titus* iii. 9. The manner in which the duty of servants or slaves is inculcated, therefore, affords no ground for the assertion that the Gospel authorizes one man to hold another in bondage, any more than the command to honor the king, when when that king was Nero, authorized the tyranny of the Emperor; or than the command to turn the other cheek, when one is smitten, justifies the infliction of violence by an injurious man.

In a word: If the Gospel rule of conduct is directly at variance with the existence of slavery; if the manner in which it treats it, is the only manner in which it could attempt its utter and universal extermination; and if it inculcates the duty of slaves on principles which have no connection with the question of the right of masters over them, I think it must be conceded that the precepts of the Gospel in no manner countenance, but are entirely opposed to the institution of domestic slavery.

George Thompson.

This devoted and eloquent advocate of the slave has left our shores and returned to England, via New-Brunswick. For some weeks, the fury of his enemies, goaded to madness by a corrupt and unprincipled press, had greatly endangered his personal safety, and at length had reached a pitch that rendered even his life insecure in the retreats of domestic retirement, and with the general advice and consent of his friends in and near Boston, he took his departure. Mr. Thompson's unrivalled gift of language and power of persuasion in public assemblies, and his zeal in the cause of human rights, commended him to the committee of the London Anti-Slavery Society, Wilberforce, Fowell Buxton, Dr. Lushington, &c. by whom he was employed as one of their principal agents in that wonderful movement on the public mind, which issued in the appropriation of twenty millions sterling to abolish slavery in the British colonies.—After the glorious termination of his labors there, Mr. Thompson was invited by the New-England Anti-Slavery Committee to visit the United States; and was duly commissioned for that purpose by the Committee of the British and Foreign Anti-Slavery Society, embracing such men as the Rev. Dr. Cox of London, George Stevens, Esq., John Angell James of Birmingham, &c.—Previous to his embarkation, large public meetings were held on his account in Birmingham, Bath, Liverpool, Edingurgh, Glasgow, and other places, in which the most distinguished men took a part, such as Rev. Drs. Raffles, Wardlaw, Heugh, &c. From these facts the Committee of the American Anti-Slavery Society deemed it their duty to appoint Mr. Thompson as their agent.—And the ability and zeal with which he has labored, and his suceess *wherever he has been heard*, have fully justified the step.

The public may now judge of the grounds on which the Rev. Dr. Fisk pronounced him a "bankrupt in character" in his own country. The associate of Buxton, Stephens, James, Wardlaw and Raffles, bankrupt in character! A leading agent in moving the British nation to the greatest moral revolution ever effected, bankrupt in character! It is evident Mr. Thompson left his own country, and came to this, with as fair a character in the public eye as Drs. Reed, Matheson, Cox and Hoby, and in the eyes of all candid persons it ought to take just as much evidence to blast it. Suppose an unknown individual in London had made an affidavit before the American Consul in London, that he had heard some person charge Dr. Reed with having committed a fraud years ago. Every person would have said, "His credentials prove his *present standing* where he was best known, and that is enough for us." Mr. Thompson has left the United States with the affection and respect of all his associates, and he will retain their grateful confidence until he is *proved* to be unworthy.—*N. Y. Evangelist.*



Which of these systems of education shall we hand down to posterity?

HERALD OF FREEDOM.

CONCORD: DECEMBER 26, 1835.

All men are created equal; are endowed, by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.
DECLARATION OF 1776.

All men are born equally free and independent; and have certain, natural, essential and inherent rights, among which are the enjoying and defending life and LIBERTY; acquiring, possessing and protecting property.—CONSTITUTION OF N. H.

MOB under pretence of LAW,
or,
THE ARREST AND TRIAL OF REV. GEORGE STORRS at Northfield, N. H.; with the circumstances connected with that affair and remarks thereon.

REMARKS.

The case *reported* in the following pages, is believed to be without *precedent* in the law annals of New Hampshire. That a minister of the gospel, of respectable character and standing in the community, having been invited to deliver an address before a philanthropic society, and being in the sacred desk, engaged in the solemn exercise of prayer, should be arrested in the name of the law as "an idler, a vagrant, a brawler," &c. &c., is probably without a parallel in the records of the Granite State. It reminds one of the scenes in by-gone days in [illegible] the middle [illegible] near the close of the seventeenth century, ere the fires of persecution had quite gone out, or at least while the spirit that enkindled them was yet in existence and in power. It is a melancholy proof that unhallowed opposition to moral good, to constitutional rights, may exist amidst the light of the nineteenth century, and in this boasted land of freedom. Yes, the rights so dearly purchased and so nobly maintained by our fathers, are now wrested from their sons by the hand of violence under the pretended sanction of law!

Has it come to this? That even while so many veterans of the revolution yet remain among us,—even while the last sun of these venerable men yet lingers above the horizon, the rich inheritance they have bequeathed to their country and their descendants, is trampled upon as a thing of little value? Must their gray hairs thus be brought down with sorrow to the grave?

But we are not yet a hopeless people. Abuses are often the occasion of their own remedy. Integrity and honor, and respect to the rights of man, are not wholly swept away in these days of anarchy. There is yet a redeeming power amongst us. There are Lots and Abrahams within our borders. There are ten righteous men in the city. Our trust is in the God of our fathers,—Him who gave them wisdom to plan and energy to establish our excellent institutions. And our prayers to Him is, that there may yet be virtue enough in the people to sustain those institutions, and transmit them unimpaired to the latest posterity.

The letter of invitation to Rev. Mr. Storrs to deliver an Address at Northfield, from the original.

VERY DEAR BR. STORRS:

It is desired by your Anti-Slavery friends in this vicinity that you should give us an Anti-Slavery *Sermon* in Northfield Meeting House, as soon as will be convenient for you. We would prefer to have the Discourse in the *day time* that we may be less liable to disturbance from those who "choose darkness rather than light."

I hope you will find it consistent to favor us with an address. Make your own selection as to time. Please write soon, and let us know *whether you can come, and if so, when.*

Very respectfully, yours,
JAMES TEMPLETON,
In behalf of the Anti-Slavery Society in Sandbornton and Northfield.

REV. GEORGE STORRS.
Sandbornton, Nov. 27th, 1835.

Answer of Mr. Storrs.
Concord, Dec. 7th, 1835.

DEAR BR. TEMPLETON:

I have been from home three weeks past, and, of course, have but just received your letter.—If nothing in Providence prevent, I will give the Anti-Slavery Society at your place, an address next Monday, viz. the 14th, at one o'clock, P. M. You can give notice accordingly. I think probable, I may spend the next Lord's day with you. The cause advances—the captives MUST go free. God is on our side. "The captive exile hasteneth that he may be loosed, and that he should not die in the pit." "God pleadeth the cause of his people: Behold I have taken out of their hand the cup of trembling—thou shalt drink it no more." See the whole of Isaiah LI. especially from the seventh verse.

Yours truly, in that Gospel which
proclaims liberty to the captive.
GEO. STORRS.

EXTRACT FROM MR. STORRS' JOURNAL.

Dec. 12. Came to Sandbornton Bridge at the request of Northfield and Sandbornton Bridge Anti-Slavery Society. Received a cordial welcome from friends of the cause. Was entertained by Dearborn Sanborn, Secretary of the Anti-Slavery Society, a whole-hearted abolitionist.

Sunday, Dec. 13. Preached all day in the Methodist Meeting House, to a large congregation; endeavored to establish the *duty* of entire devotion to Christ and his cause, measuring that duty by God's word, and *not* by a corrupt *public sentiment*. I trust the word spoken was not in vain.

Dec. 14th. Had an appointment given out yesterday to preach this afternoon before the Anti-Slavery Society of this place. There were some indications last evening that the mobocratic spirit was at work. This forenoon a few harmless guns were fired, upon the top of the hill that overlooks the village, by some boys, probably sent there by some larger sized *boys*—the *report* was not so loud as to indicate that very great *execution* was likely to follow.

About eleven o'clock, A. M. Nathan Wells and Joseph Smith, two of the Selectmen of Northfield, called upon me to know if my lecture could not be given up, as there was considerable excitement about the place. Mr Wells thought that there would be trouble, and if so, *I* should be responsible for it. I told him I thought it very strange that I should be held responsible for the doings of a mob, while I was only in the exercise of a constitutional right: I remarked that if I did or said anything unconstitutional, the law was open, let me suffer for it. Mr Wells said he did not come to discuss the subject—but some of the people, viz. Samu- [illegible] advised them to come and see if the lecture could not be given up, for there *would be trouble*. I replied that I came here at the request of the Anti-Slavery Society, and for the time, I was their servant, if *they* chose *not* to have the lecture, I should acquiesce.

I learn by a friend, who came in since the Selectmen left, that there are threats, by a man bound to keep the peace, that if I attempt to lecture this afternoon, I shall be sent to prison. Be it so, then! Our government have sanctioned by law sending a *colored* man, on suspicion of being a runaway slave, to the United States' prison, if he happen to be found in the Capital of this Republic without the evidence of his freedom! and to be sold a *slave* for life to pay his *jail fees* if he cannot prove his freedom!—and if he *can prove* his freedom, in that part of the District formerly belonging to Maryland, and refuses to pay his jail fees, he is still sold a slave for life to pay the fees of an unrighteous imprisonment!! No wonder that *fed* officers under such a government should threaten to send a *white* citizen to prison for asserting and exercising the right of FREE DISCUSSION.

Dec. 18th. Previous to attending the meeting at Northfield on Monday last, a friend sent me word that a warrant was being made out to apprehend me. It was intimated that Judge Atkinson was preparing said warrant and papers. Samuel Tilton, Esq. I learned was to serve the warrant. I left Mr. Sanborn's in Sandbornton about one o'clock, in company with Rev. J. Templeton and Joseph Clough, Jr.—proceeded to the Methodist Meeting House in Northfield—where having arrived I seated myself near the pulpit while the people were collecting. Esq. Tilton came in some time previous to my going into the pulpit. He had a large cane in his hand, I should judge about three feet and an half long, and an inch or an inch and a half in diameter. After looking round the house, he seated himself in about the third or fourth pew from the pulpit, in front. Not long after this, Mr Templeton and myself went into the pulpit—we sat a short time, and then I commenced the exercises by reading from the "Testimony of God against slavery," select portions of scripture. I then read a hymn, after which I knelt to pray—had proceeded some time in prayer—among other things, had prayed for the President of these United States and for both houses of Congress in their present session, for various classes of men:—at length I came to the slaves, for whom both "saints" and sinners have said "don't pray about them in public;" but I have not so learned Christ—therefore, I ventured to speak to God of their condition—*degraded*, bought and sold like beasts in the market—shut out from *mental* improvement—denied the Bible, and cut off from those religious privileges that we enjoy—that God would have mercy upon them—save them from avenging themselves—help them to be patient and quiet:—I was just about to pray for their *masters*, but it would almost seem as though heaven suffered it to be prevented, and hell was greedy of its prey, for near that point I heard a heavy rap upon the floor, made I supposed by the above described *cane*—and a voice gave loud utterance to something—I heard nothing that I recollect, except "Mr. Storrs." I still continued my prayer. I next heard a rushing from a pew in front of me towards the pulpit stairs, and some one rapidly ascend them—next I felt some one lay his hand strong upon my shoulder, and cry out, "You are a prisoner." I still kept on praying—my mind never more calm and stayed on God, for which I praise him. As I did not stop praying, the man next seized me by the collar, shook me, and uttered some expressions which I do not recollect. I now stopped praying *audibly*—my eyes still shut for a short time—I then opened them and beheld Samuel Tilton, Esq. a deputy sheriff, standing beside me with a paper in his hand, and heard him say, "I have a warrant to arrest this man as a *vagrant* and an *idler*," adding, "I now command assistance." I replied, (still upon my knees) you need call no assistance—I shall offer no resistance—allow me to put on my outside garment and I am ready to go with you. Esq. Tilton went down into the aisle of the house—at this moment, Samuel Forest, Esq. of Northfield, attempted to read the law relating to the disturbance of religious meetings. Mr. Sheriff Tilton cried out, "I care nothing about your law"—and added some other words, I do not remember what. In looking about for my surtout, I found that Mr. Sheriff, probably in his haste to get into the pulpit, for fear I should escape, had landed it safely in the bottom of the aisle, in the dirt. However, I soon recovered it, and having put it on, followed the sheriff, *remembering* "those in bonds as *bound* with them." As we passed out at the door the mob party followed—at a little distance from the house some of them *hissed* behind me, showing who their father was—a few harmless snow balls were discharged at my back, and some mirth followed. The sheriff ordered them to behave *civil*, and have all things done *orderly*.

Mr. Tilton said to me, as we passed along, "Mr. Storrs, this is very unpleasant, but there was no other way to prevent a mob—I have been trying ever since last Saturday to prevent a mob, and there was no other way to do it." It brought to mind an anecdote I read when a boy, of an Irishman who came to this country and landed in some of our cities—travelling upon the pavement, the dogs came out and barked at him—after several unsuccessful attempts to get up a stone to throw at them, he cried out, "A plague on such a country as this where the *dogs* are let *loose* and the stones *tied* down." The Mobites are left *loose*, but the men upon whom they would wreak their vengeance must be *bound!* And pray what is our *crime?* O, it is a *horrible* one! We believe and teach, that the Negro is a **MAN!!!** That he has "certain inalienable rights," among which our fathers "*fanatically*" included "LIBERTY." But as the discovery has lately been made by pro-slavery men that that was only a "rhetorical flourish of Mr. Jefferson's pen," it will not do for us to *repeat* it, for fear the people will have a mob!! However, as Mr. Sheriff Tilton was so exceedingly *kind* as to try *so hard* for two days to prevent a mob, with *so little success*, I would respectfully suggest to the High Sheriff, whether it might not be well for him to relieve his Deputy and appoint a man in his room who has more *influence*. I would also, with much respect, suggest to the High Sheriff, whether, if it is probable that many abolitionists are to be arrested, as they are *temperance* men, he cannot accommodate us with some Deputies whose *breath* is not so exceedingly offensive with RUM—especially if they are to be sent into the holy sanctuary to take us from our knees, while in the pulpit enga[illegible] him.

But to return from this digression. I was taken before Nathan Wells, Justice of the Peace, one of the Selectmen, who visited me in the morning. The Court was opened. Judge Atkinson appeared as counsel for Rogers, the complainant. The complaint was read. I was interrogated, Guilty, or Not Guilty? I replied, *Not Guilty*. I was then asked if I was ready for trial. I requested the trial to be postponed until next Thursday. My request was granted. I gave bonds for my appearance in the sum of *twenty* dollars, and the Court adjourned to meet at ten o'clock on Thursday.

On Tuesday, one of the mobocrats was found dead in a horse barn, having drank, it is said, too freely of *brandy*. He was buried while the Court was in session on Thursday.

I felt happy that the complaint against me did not contain two charges, viz. that of being a *drunkard* nor *slaveholder*.

Previous to going into Court on Thursday, Judge Atkinson, counsel for Rogers, took me aside and said, that this complaint was not brought against me out of any bad feelings towards me, and now if I would come before the Court and say, that I did not think my coming to Northfield would produce excitement, he thought the matter might be stopped without proceeding any further, and that he would use his influence with the Justice for that purpose. I replied, as *they* had set out in the law, *I* wished it to be finished in, or by the law, and added, I am ready for trial.

We will now present our readers with the Complaint itself, and the doings of the Court on Thursday. I had *no* counsel on the occasion. The minutes of the testimony at the trial were taken by Rev. Samuel Hoyt of Concord.

To Nathan Wells, Esquire, one of the Justices of the Peace in and for the County of Merrimack and State of New-Hampshire. *Complains*—

In the name and behalf of said State, Benjamin Rogers of Northfield, in said County of Merrimack, husbandman, that George Storrs, now commorant in said Northfield, a transient person, complains and gives said Justice to understand and be informed that said George Storrs, at said Northfield, on the 12th day of December, 1835, and ever since has been an idle person and disorderly person, and wanton and lascivious in speech and behaviour, a common railer and brawler, and neglects any lawful employment, and mispends his time going about in said town [1] and County disturbing the public peace, contrary to the form of the statute in such case made and provided, and against the peace and dignity of said State,—wherefore the said Benjamin Rogers prays that the said George Storrs may be apprehended and dealt with in the premises as law and justice shall require.

BENJAMIN ROGERS.

Merrimack, ss. December 14, 1835.

Then Benjamin Rogers personally appeared and made oath that the above complaint by him subscribed, is in his belief just and true. Before me—

NATHAN WELLS, [2] Justice of Peace.

Note. On this complaint a warrant was issued in the common form, signed by Mr. Justice Wells.

TRIAL.

Northfield, Dec. 17, 1835.—Court met according to adjournment. Complaint read by Hon. Daniel C. Atkinson, Judge of Probate for Strafford County, who read the Statute and remarked as follows:

"So far as I understand it, the people think Mr. Storrs is an idler. I think he is an idler, and has taken up that which is not lawful. He is a beggar," &c.

Rev. *James Templeton*—affirmed.

Question by Judge Atkinson.—Where was the last Conference held? Answer. At Portsmouth. Q. Did you attend? A. Did not. Q. Did Mr. Storrs tell you that he was at the Conference? A. I do not know that we have had any conversation about it. I was informed that he was left without an appointment, by the Conference, to act as an Agent for the American Anti-Slavery Society. Q. Is there any such Society incorporated as the American Anti-Slavery Society? A. I do not know whether it is incorporated or not. Q. Did the Conference appoint him as an Agent? A. The Conference does not appoint preachers: the Superintendant does it. Q. Did the Superintendant approve of Mr. Storrs being appointed as an Agent? A. He did not. Q. Don't you know the Bishops have disapproved of the Abolition Society? A. Two of them advised the Trustees not to open their meeting-houses for lectures on Slavery. Q. How many Bishops have you? A. Five. Q. Have you seen any disapproval by the other Bishops? A. I have not. Q. Did Mr. Storrs have an appointment this year? A. He had. Q. Where was it? A. On Henniker Circuit. Q. Where does Mr. Storrs live? A. In Concord. Q. Is Concord in Henniker Circuit? A. I think not. Q. Has Mr. Storrs or not, spent his time on Henniker Circuit? A. He has not. Q. Does Henniker Circuit include Northfield or Sandbornton? A. It does not. Q. Did Mr. Storrs tell you that he had been to Dover or Portsmouth? A. I do not know that he did, but I have heard that he was there. Q. What did he tell you about his reception there?—did you hear that there was any disturbance? A. I think I have heard there was some. Q. What other places has Mr. Storrs lectured at? A. Plymouth, Newbury and Bristol. Q. What did he say about Newbury?—that they made any disturbance? A. I heard there was some through the influence of ardent spirits. Q. What did he say of Bristol? A. Nothing in particular. Q. Then you understood that disturbance has been made every where he has been? A. No,—I understood no such thing. Q. Was you *here* when this Anti-Slavery Society was formed? A. I was not. Q. What has Mr. Storrs told you his business was? A. I have understood that he was an Agent for the American Anti-Slavery Society. Q. Is there any such *legal* Society? A. I am not much of a *legalist*;—there is such a Society. Q. It is a Society of individuals then, is it, without any *lawful authority?* A. I do not know about their *authority* to form such a Society. Q. Did you know Mr. Storrs was requested not to speak upon that subject here? A. I did. Q. What is the name of the Society in *this* place? A. Northfield and Sandbornton Bridge Anti-Slavery Society. Judge Atkinson said—"Not Sandbornton, *we disclaim* all that." Not *all* of us, replied Mr. Templeton, I live there. Q. When did you give notice of Mr. Storrs' lecture? A. Sabbath day. Q. Was Mr. Storrs present? A. He was, and preached both in the forenoon and afternoon. Q. Who was it requested Mr. Storrs not to deliver the Anti-Slavery lecture? A. Two gentlemen came in to whom I was introduced, whom I learned to be Selectmen. Q. They told him not to deliver the address, did they? A. They did. Q. What did he say? A. That he was the servant of the Society by whom he was invited. Q. Did he lay it before the Society by which he was invited? A. The Officers were consulted. Q. Who were the Officers? [Mr. Templeton named them.] Q. He went on with the address, did he? A. He commenced the exercises by reading select portions of scripture, read a hymn, and then commenced praying. Q. Did he read a chapter in connection or did he select out passages that related to slavery? A. I was of the opinion that the passages he read had a bearing on slavery. Q. Has he carried about papers and books with *niggers* on them for *children* and *women?* A. He has not: he has carried about papers and books, but not particularly for *children* and *women*. Q. Did he leave [illegible] A. He did. Q. What did he tell you to do with them? A. He gave no particular directions. Q. To whom have you given papers on this subject? Some persons were named by Mr. Templeton. Q. Has Mr. Storrs told you that his business was to circulate papers? A. He has not. Q. Has Mr. Storrs been on Henniker Circuit to preach? A. It is my impression he has not. I have seen a writing from the Presiding Elder of that District, authorizing him to act agreeably to the vote of the Conference on his case. Q. Was Mr. Storrs left superannuated? A. He was left supernumerary. Q. Mr. Storrs has been round delivering Anti-Slavery lectures, has he, and left his Circuit? A. I think he has. I saw the Presiding Elder and he told me he had given him permission to leave the Circuit; and brother Storrs showed me a writing to this amount. Q. Has any Presiding Elder called on Mr. Storrs to deliver an address here? A. None.

Cross-examined. Question by Mr. Storrs. Did the Selectmen of Northfield, when they called on me, say that they came by the advice of Judge Atkinson and Esq. Tilton? A. They said they were advised by them to come, and request you not to proceed.

Samuel Forrest, Esq.—sworn. Questioned by Judge Atkinson. Q. Mr. Forrest, are you President of this Society? A. I am. Q. When was this Society formed? A. In March. Q. By whom was this Society formed—had Mr. Storrs any hand in it? A. He was there and delivered an address. Q. Who wrote the Constitution? A. I do not know. Q. Was it in Mr. Storrs' hand writing? A. I am unacquainted with his hand writing. Q. What is the Society called? A. Northfield and Sandbornton Anti-Slavery Society. Q. How many belong to the Society? A. Over one hundred. Q. Men or *women?* A. About an equal number. Q. How many legal voters? A. I cannot tell. [3] Q. Was not three quarters women and children? A. I think not—I never looked particularly. I know there was a respectable number of respectable men. Q. Has Mr. Storrs handed any of these little pamphlets and papers with *nigger pictures* on them to you? A. He gave me some Anti-Slavery publications. Q. Did he request you to give them to *women* and *children?* A. He made no particular request. Q. Did not Mr. Storrs know that people here were generally opposed to abolitionists? A. I heard him say nothing about it. The first I saw of him was Sabbath day in the pulpit. I did not see him again till at the meeting on Monday. Mr. Storrs commenced the meeting, on that day, by reading portions of scripture and a hymn—after which he knelt to pray; after praying awhile, I was disturbed by a noise that sounded like a cane brought down on the floor with considerable force, and some one called out, as I understood, "come on boys." [4] and a rush was made—I rose from my knees and beheld Esq. Tilton standing in the pulpit with his hand on Mr. Storrs shoulder, who was still kneeling with his eyes shut. Q. Is Mr. Storrs employed as a preacher on this Circuit? A. I do not know as he is. Q. Do you know of Mr. Storrs being employed as a preacher for the last six months? A. I heard him preach last Sabbath.

Dearborn Sanborn—sworn. Q. When did Mr. Storrs come to your house? A. Saturday evening. Q. Did he come to deliver an Anti-Slavery Address? A. He came to preach a sermon on slavery. Monday morning Mr. Wells and Mr. Smith came to my house—I introduced them to Mr. Storrs:—they wished he might postpone his lecture. He told them he was the servant of the Society and should do as they wished him to. The Officers were consulted and thought best to proceed. Q. These pamphlets,—have you any of them? A. I have some. Q. What did he tell you to do with them? A. I do not know that he gave me any direction. Q. Were the books for *children* or whom? A. For any one who has a mind to read them. Q. Have you read them? A. I have. Q. Have they *pictures* on them? A. Some of them have. Q. Have you heard Mr. Storrs speak of the disturbance these papers have made at the South? A. I have not. Q. Have you read the Paesident's message and McDuffie's speech? A. I have not. Q. Have you heard Mr. Storrs speak of them? A. I have not. Q. How many books did Mr. Storrs leave with you? A. I do not know. Q. Can you tell within a hundred? A. I think there was not a hundred in the whole. Q. Did he leave all he had? A. I do not know. Q. Did you take them out of his sleigh box? A. I did not. Q. Q. Do you belong to the Anti-Slavery Society here? A. I do. Q. How many are there? A. About a hundred and thirty, I believe. Q. What proportion of males? A. I do not know. Q. Have any joined since March? A. I should think so. Q. How many—has five joined since that time? A. I should think there had, more than that. Q. Name some of them? A. I don't know who in particular has joined. [Some questions and answers passed here about Mr. Sanborn's child carrying Anti-Slavery books to the children at school.—Some questions were asked, also, with respect to what passed at Mr. Sanborn's between Mr. Storrs and the Selectmen. As this testimony was similar to that of Mr. Templeton's, it is not reported here.]

[*Cross-examined by Mr. Storrs*, in reference to what the Selectmen of Northfield said in regard to Judge Atkinson and Samuel Tilton, Esq. of Sanbornton, sending them to see him. Mr. Sanborn gave the same testimony, in substance, on this point with Mr. Templeton.]

Judge Atkinson now spoke and said, "I told them they had better go and see him and persuade him to give up his lecture."

Joseph Smith, [5] sworn. Examined by Judge Atkinson.—Q. Mr. Smith, are you one of the Selectmen of Northfield? A. I am. Q. Did you call on Mr. Storrs and request him not to deliver his lecture? A. I did. Q. How came you to? A. By request of the people. Q. What did he say? A. He said he was the servant of the society and should do as they wished him to. Q. Did you tell him you feared there would be a riot? A. Yes. Q. You did it to prevent a riot, did you? A. Yes. Q. Whatever Mr. Rogers did was for this purpose, was it not? A. Yes. Q. Where did you see Mr. Storrs? A. At Mr. Sanborn's. Q. Did you tell him you was Selectman? A. No: there was nothing said about it. Q. He said he should deliver it if the Society did not request him not to? A. Yes, that was the substance of it. Q. He said this after you told him of the excitement? A. Yes. Q. There was a great excitement was there? A. Yes.

Cross-examined by Mr. Storrs. Q. Who *first* came to request you to see me? A. [Witness hesitated.]—I don't recollect—a great many. Q. Can you name *any* of them? [Witness hesitated some time and gave no answer.] Q. Did Judge Atkinson? A. I talked with him about it. As I have been informed, it is a common thing for Selectmen to request you not to lecture. Q. Where has it been done? A. Have not the Selectmen of Concord requested you not to? [Mr. Storrs replied, *never*.] Q. What man in *Northfield* requested you to come to me? [Witness hesitated and then answered with considerable apparent irritation] Dolton was one—I don't recollect in particular—O—I don't say that all these come—I did not care whether they come or not.—Question by Judge Atkinson. You went because you thought it was right? A. Yes, so he need not go headlong.

Dr. Enos Hoyt—sworn. Examined by Judge Atkinson. Q. Will you tell what you know? A. Some time last week Capt. Hill called on me and named that they were going to have an address—and going to have it by day, so as to face the enemy, and requested me, as I was riding about town to give the friends notice. He likewise wished that I would request Mr. Conant to give notice from his desk. I hesitated, but finally informed Mr. Conant, and the address was appointed, and there was a considerable sensation visible. The next morning visited Mr. Glidden—found a number of the inhabitants thought there would be a riot—it was thought best to visit Mr. Storrs, and request him to pass away and prevent a riot—the Selectmen returned and said there was no prospect but that the address would be delivered.—The Selectmen then thought best to issue a warrant to prevent a mob—they thought that would be a less evil.

Cross-examined by Mr. Storrs. Q. Were all the Selectmen present? A. They were not. Two Selectmen were present; it was only general advice of a number together, a dozen or more. Q. Can you give the names of some of the principal ones? [Witness gave no name.] Q. If there were a dozen, I should suppose you could give us the name of some of them—was Judge Atkinson one? A. I could not say. Q. Was Esq. Tilton? A. I could not say. I could not say, under *oath*, that any one in particular did. I was of opinion myself that it was best to issue a warrant. Question by the Justice. Did you hear me advise, as one of the Selectmen, to make out a warrant? A. I could not say [6] Q. By Judge Atkinson. From the conversation you heard was it not thought there would be a riot? A. It was. When Mr. Storrs was here last spring, there was difficulty in families; there was in *my* family—some of the *women* and *children* got to be abolitionists. The day after the address, last spring, Elder Harding came to my house, left pamphlets and newspapers—they were sent back again. Q. Was you at the meeting last Monday. A. Yes. [Witness was then questioned in regard to Mr. Storrs' reading.] He read in a little book—it read different from what I have been in the habit of hearing: I do not know whether it was all scripture or not. He then prayed—invoked a blessing on Rulers—and expressed something about *blacks*, bought and sold like cattle in the market—and that they were degraded—denied the Bible, and religious privileges.

Question by Mr. Storrs. Did I pray that the slaves might be quiet, patient, and not *avenge themselves!* A. I believe you did.

Henry Thorn—sworn. Questioned by Judge Atkinson. Do you know any thing about Mr. Storrs? A. I know only by report. Q. Have you heard him preach lately? A. Not within three or four years—had a meeting when he first came on the circuit at Mr. Merrill's— Q. What do you know about the case before us? A. *Don't know anything about it.*

Daniel Hill—sworn. Q. Was you requested to give Mr. Hoyt an invitation to circulate the appointment? A. Was not. Q. Was Mr. Storrs here when the Society was formed? A. He was. Q. Did he take an active part? A. He did. Q. Who read the Constitution? A. I cannot say. Q. How long was Mr. Storrs here? A. Cannot recollect—there was a protracted meeting at that time, and other ministers present. Q. How often does your Society meet? A. It has a yearly meeting on Thanksgiving day. Q. Did it meet? A. It did. Q. Do you know how many belong to it? A. I do not. Q. Has there been any collections made? A. I believe not. Q. Had you a Treasurer? A. I can't say. Q. Did Mr. Storrs request any collection?—A. No.

Mr. Sanborn was again called up by Judge Atkinson. Q. Have you a Treasurer? A. We have. Q. Has there been a contribution? A. None.

Question by Mr. Storrs. Have I not told you that we take up no public collections. A. You have, I believe.

Question by Judge Atkinson. No *public* collections—have there not been *private* ones? A. Not that I know of.

The Prosecution now signified, that the examination of witnesses on their part was closed. Mr. Storrs then rose and said, "I shall make no defence at *this* time. I am ready to hear the sentence of the Court."

The Justice immediately announced, "The opinion of the Court is, that the Prisoner ought to be discharged."

The public will judge for themselves, w the evidence produced in this trial is of character as to justify an Hon. Judge an tice of the Peace throughout the State, in such a *Complaint*, Rogers in *swearing* tha belief it was just and true, Justice Well suing a warrant and Sheriff Tilton in vi the sanctuary of God, in tearing a ministe the pulpit, while on his knees, in the mo emn act of worship, prayer to Almighty and whether the people of the *State of Hampshire*, in the behalf of which the com was made are willing to pay *cost* incurr such prosecutions.

At the close of the Court, Mr. Storrs a ed himself to Judge Atkinson, told him h understood the mob party had threatened upon him and "*black*" him if the Justice ted him. The Judge assured him he have no molestation, and he had none showing, it would seem, that the Judge an Sheriff have had an *increase of influen* the *two* "hard" days labor spoken of Sheriff, or else the influence they first was turned in another *direction*.

After Mr. Storrs was discharged, he occasion to be a "beggar," to prove which Atkinson labored so hard with the witne His friends gathered around him, and on another, with their free will offerings, him with much more than was needful all the expenses his detention and pros had occasioned him.

In presenting to the public this accoun arrest and trial, I wish to say a few w my *Christian* friends in particular.

Dear Friends. I doubt not that it ha through your prayers, instrumentally, th all the scenes I have passed in this matte has kept my mind in *perfect peace*. Nev I realize deeper and sweeter communion Him, and feel more the excellency of th gion of Jesus Christ. The strengthening religious *principles* has, to me, been grea Those principles which teach us to trust at all times; and lead us to reject the abo ble doctrine, that we are not to do *duty*, Him through fear that some *imaginary* evil sequences" may follow. God is true word. Not one jot thereof shall in an fail. While duty to the *oppressed* may ma necessary that we should expose the *mob* and *malice* of those who have outrage rights, I beseech you pray for them, pity and indulge in no revengeful feelings to them. "They kn w not what they do." us rejoice if God shall account us worthy fer anything with those in bonds as bound them. May the time soon come when opp sion shall cease. Allow me to say in conclu I was never more satisfied than now of the fect agreement of the *principles* of *abolition* the Bible, and never more determined nothing but death, or the overthrow of slav shall induce me to stop pleading in behal perishing slaves. GEO. STORR

Concord, N. H., Dec. 22, 1835.

P. S. Of Rogers, it may be said, he probably, only the *tool* of others; a conve one to employ, as he has no property, th known of—had an illegitimate child some since—and is a rum drinker. He is to be p He *sweat* badly during the trial, though the est day we have probably had this winter had a hard time no doubt, notwithstandin quire Atkinson attended to all the busines

About two hours previous to the time pointed for the sermon on Monday, at N field, Rev. Mr. Templeton had an inter with Judge Atkinson, in which the Judge him to understand that Mr. Storrs would be rested if he attempted to lecture. Mr. Tem ton said, he had given notice to the people they should have a sermon, and if Mr. S was arrested he should give them one him To this the Judge replied, if he did he w have his "*face blacked*." Mr. Templeton sponded, "I had rather have a black *fac* a black *conscience*."

After Mr. Storrs' arrest, Mr. Templeton the notice that was given of the meeting day previous, then chose for his text, Eccl chapter, 1st and 2d verses. The Records Anti-Slavery Society say, that he addressed "in an able and interesting manner."

Mr. Templeton had never made an atte to give a sermon on slavery before; his e therefore, was much to the credit of his h and heart.

Let mobs force away one lecturer, the L can speedily raise up another to fill his pl Mr. Templeton was *cheered* a little in the co of his sermon, by the fag end of the mob, w tarried behind or returned after Mr. Storrs w taken away.

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[1] I was not in the town of Northfield at except as I passed through, Saturday, the 12 in my way to Sandbornton Bridge. I put up Sandbornton at Mr. Dearborn Sanborn's, whe I spent both Saturday and Sunday night. I we into no other house in Sandbornton except Re Mr. Templeton's,—and I was in no house Northfield, except Dr. Ladd's, where I went Sa bath noon to take some refreshment, and calle a few minutes, on Saturday, in the south pa of the town to warm me. I was not even so fa from the house, where I put up, in Sandbornto as to go into the street, on Monday, till I set o to go to the meeting in the afternoon. It w be seen then, that previous to this *complaint* bein made out and sworn to, I had not been in North field at all except on the Sabbath to preach. My discourse throughout the day was on "T *duty of living to Christ.*" G. S

[2] Nathan Wells is one of the Selectmen Northfield who visited me at Mr. Sanborn's—

I was informed by a citizen of Northfield that he asked Mr. Wells if he was going to the lecture on Monday—Mr. Wells replied, "Yes, if they will find rotten eggs to throw at him."

[3] It was ascertained at the close of the trial that there were fifty legal voters members of the Society.

[4] Sheriff Tilton manifested some *uneasiness* at this testimony, and it was finally admitted that Witness was mistaken as to Sheriff's saying "Come on, boys" in the pulpit, as he had supposed it was. But Esq. Forrest has no doubt, that Sheriff Tilton did say, "Come on boys," though it appears, by others, who say they are ready to testify to the same, that it was at the time Sheriff Tilton started from his pew, for the pulpit, there he did say, "Come on boys."

[5] This witness was the other Selectman who visited me in company with Mr. Wells. I was told by a person who said he was ready to make oath to it, that this witness said, "Mr. Storrs ought to be tarred and feathered." What wonder if such "Selectmen" should think "there would be a riot," when, it seems, they were determined to help make one!! G. S.

[6] Dr. Hoyt had said, as will be seen by his testimony, that "the Selectmen [of whom only two were present] thought best to issue a warrant."

March of Mind.

The inventive and improving genius of our people is not limited to material or inanimate objects. It extends to those intellectual and spiritual agencies, known vulgarly by the name of *mobs*—the staple of the republic and its glory. Some of these precious manifestations, which are every where bidding us not to despair of the republic (or of the Granite State) have recently been elicited, which demonstrate, that there *is* a redeeming spirit in the people!—and that in our other improvements and advancements our mobocracy is not forgotten by us.

Our ingenious fellow-citizen, the honorable Judge Atkinson, got up one the other day at Sanbornton-Northfield, which promises to afford the desideratum so much desired by the higher classes—and the want of which has been such an embarrassment in our late mobs—*a mob according to law*. Our aristocracy are afraid of the mob, because it is contrary to law, and they are apprehensive it will not confine itself to anti-slavery men—but will begin by and by to bray and paw at some of their own thresholds. The law is a convenient protection, and the mob does not exactly acknowledge it. But Judge Atkinson's mob is *according to law*. Mr Storrs intended to lecture in Northfield. The anti-slavery people there wanted him to address them. To prevent his being mobbed *contrary* to law, the Judge got up a mob *according* to law, as they vaccinate to keep off small pox. The Judge as was understood, drew a complaint for wanton and lascivious conversation and idleness, and such other things, in the vagrancy act, as most shocked his moral sensibilities, (saying nothing of drinking) and let a poor, irresponsible "gentleman," without "property or standing," swear to it in advance, and had a warrant issued on *ante*-facts, and put on to Mr Storrs, just as he was dissolving the Union, by a prayer that the slave might not be left to rise upon his oppressors—alamode de '76! 'Squire Tilton served it in the true spirit of *the compact*, and, except the brutality and rudeness of it, in a way to meet the wishes of our "southern brethren."—The details of the Judge of Probate's invention will be found in this paper.

Another specimen of mobocracy occurred at Bradford since the above—a sort of *town* mob. It differs from the Canaan mob, which was according to vote of the town—this being by authority of the Selectmen merely, without the intervention of "town meeting"—a sort of incident to their offices, as prudential fathers of the town. The following proclamation which is inserted *verbatim, literatim et punctuatim* and *spell-atim*, is the model of this improvement.—There is no limit to yankee genius—and what is peculiar, our great men are among our inventors—men high in station deign to stoop to trial of their wits, and compete for the honors of the patent office.

To Rev. George storres Sir

We had the evidinee of your going to hold forth in the Meeting house of this place—the disorganizing doctrine of abolition to the utter detestation of 19/20th of the Peaceble inhabitants of this place—we therefore as Selectmen of the Town of Bradford request you to desist from the under taking. by so doing you manifest your regard for our laws and the peae of the citizen of Bradford and likewise show that you can be operated upon by some thing beside Lynch law.. by your noncomplyanc you will manifest to world that nothomg but mob. will deter you

Moses D Wadley } Select
John Harriman } Men of Bradford

Bradford Dec 21—1835

Well may our fellow-citizens Wadley and Harriman be styled "*select*" among the "men of Bradford." They are not ignorant of the name of Lynch, that sage of the law, who is to supersede in this republic the old Cokes and Hales, and the modern Marshalls.

Extract from Geo. Storrs' Journal.

1835 Dec. 19th. Came to Bradford. Received a hearty welcome by Rev. O. G. Thatcher, Congregational Minister—an unflinching abolitionist. The report of my arrest, at Northfield, had arrived at Bradford before me.

Dec. 20th. Spent the Sabbath pleasantly with Mr Thatcher—by his request preached three times, to his congregation, during the day and evening. Mr Thatcher made appointments for meetings on slavery to-morrow afternoon and evening.

Dec. 22. Just as I was about to go to the meeting house, in Bradford, yesterday, I received a very singular document, from two of the selectmen of that town, which may be seen in another part of this paper. We soon discovered that a *Mob* of the "PEACEABLE CITIZENS" had collected, and were nerving themselves up to keep the "*peace*" by the old and faithful *ally* of slaveholders, RUM!!

As the meeting house is owned by the town, it was thought advisable to hold our meeting in a hall near by, which was kindly offered us by the owner, a lady. Mr Thatcher, myself and some others passed near by the mob without molestation. We entered the hall followed by those who had come to hear the lecture, and the mob party also. There was but slight disturbance *in* the hall. For a time it seemed probable that notwithstanding the previous threatening aspect, we might be able to hold our meeting in peace. I commenced by prayer—proceeded to make remarks in regard to the objects, views, and designs of abolitionists. I had arrived nearly to the middle of my lecture, when one after another of the mob party rose and went out. Presently the *hurrah* began. The hall was open underneath. The mob commenced with violent assaults against the floor under my feet, this was followed with violent blows against the outside of the house immediately behind me—these efforts to keep the "peace" and "preserve the constitution" were continued, with very little intermission, through the remaining part of my lecture. We had quietness, however, *within*, and I finished in peace. The mob now collected about the door, having stripped a horse of his leading lines, which, doubtless, could do much better without them than they. After waiting in the house awhile, I passed out through the mob, in company with Rev. Mr Thatcher and his family, without any other molestation than a little of the serpentine hissing, and something said about "nigger" and "don't you come here again." Our meeting in the evening was about two miles from the place where it was held in the day time. As there was a steep hill to ascend, and the mobites had gotten their legs weakened by rum so as to make it difficult to *climb*, or had already obtained so great "*a crown of honour*"—that we held our meeting without interruption.

I learned some rather musical conversation took place at the Post Office or store near by where I lectured, in the forenoon previous.—There was a *conjecturing* who this *Storrs* was. Some thought he was a "foreigner," others concluded he must be a "southerner;" his *complexion* indicated that he had "nigger blood in him"—others thought that could not be, for "his hair was *stright*." None of them, however, took me for a slaveholder, or an apologist for slavery; it is, therefore, no matter about the rest.

[For the Herald of Freedom.]

Mr. Editor:—In the last number of the Missionary Herald, is an account of a meeting of the Central Board of Missions, embracing the Synods of Virginia and North Carolina, in which it is said, "Great interest was awakened on the occasion, indicating how deep and strong is the current of missionary feeling in that quarter. One gentleman arose and requested that he might be put down as a contributor of $100 to make him an honorary member. Others followed until thirty-four persons, ministers and laymen, had given in their names and an aggregate of $2800."

Now, Mr Editor, I would enquire in what light the great Head of the church, or even the world, will view this transaction? A company of men assembled fired with zeal for the conversion of the heathen ten thousand miles distant, and at the same time these same men, "ministers and laymen," holding their fellow men in a cruel bondage, shutting out from their minds all moral and intellectual light, denying them even the privilege of reading God's holy word! And can these "ministers and laymen" suppose that God will accept of their offerings when the money is obtained in the way we have every reason to suppose it is? We have every reason to believe, that most of the money was the product of the labor, toil and sweat of the heathen of this christian land, or the price of their bodies and souls sold to the sugar and cotton plantations of the far south. It is emphatically the price of blood. Again I would ask, can they expect that their offerings will be accepted, or their prayers heard under these circumstances? Isa. I. 10—17.

But let us not suppose that the South are alone guilty in this matter. Professor Stuart instructs the students in the Theological Seminary at Andover, who are to be our future missionaries, not to pray for these heathen at home in public. And when a motion was made in the General Association of New-Hampshire to hear the claims of these heathen at home, it was put down by one of the Fathers of the church—one who no doubt feels a strong current of missionary zeal. And how was it put down? Not by a vote of the Convention, but by the declaration "We will not hear any thing on the subject."—And in the Rockingham Western Conference, upon some remarks being made upon the propriety of the resolution of the American Tract Society, to furnish every family in the United States with one of their bound volumes, when they had no intention of furnishing any of these two millions of heathen with tracts; one of the members arose and with warmth said, that if this subject were to be discussed every time the Conference met, he would leave it. And this the editor of the New-Hampshire Observer tortures into an opinion, that, to consider the case of these heathen at home would break up the Conference.

I would now put it to the conscience of every professor of our holy religion, which breathes the spirit of love and good will toward *all* men—I would put it to the conscience of every Friend of Missions, whether, while these practices and this spirit exists in the church, we can expect the blessing of God upon our efforts? Can we expect, that our prayers will be heard and answered, or that our offerings will be accepted? Amos v. 21, 22—Luke xi 42.

A FRIEND OF MISSIONS.

[For the Herald of Freedom.]

The New-Hampshire Observer says, "We do not believe that there is any wicked prejudice against the blacks." It afterward said, if men were not depraved the whites and blacks might live together peaceably, but so long as they are depraved they never can. This was said in remarking upon the proceedings of a mob in Philadelphia. I would now inquire of the Observer whether there is any thing wicked in this depravity? Or is all of the depravity on the part of the people of color because they are mobbed?

Happening a short time since at a public house, a gentleman from Grafton put up at the same house, who I should think from his conversation was a professor of religion, and who told me that he assisted in removing the Canaan Academy. He professed a great deal of benevolence toward the negroes, was perfectly willing they should enjoy all the advantages of education, but said they must go where there were no whites to enjoy these privileges! Is here any wicked prejudice? or is it because the negroes are depraved that they must be expatriated? Is there any part of the depravity in this white man, or is it all in the people of color that they must be banished? Please to explain, Mr Observer. The same gentleman acknowledged that every person who was engaged in removing the Academy violated the law, but intimated that they did not fear the law, because public opinion was so strong that there was not an officer in the county who dared to serve a writ upon one of those persons, because they would tar and feather such officer instantly. Is there any thing wrong in such transactions? The N. H. Patriot justifies the whole, and the N. H. Observer has never to my knowledge said one word against them. But perhaps it is a harmless affair to have a little sport at the expense of a few negroes; and perhaps it would be also to tar and feather an officer of justice.

B. C.

[For the Herald of Freedom.]

"It is a debt we owe to the purity of our religion, to show that it is at variance with that law which warrants slavery."

I hear this remark from such an one as Patrick Henry, late governor of Virginia,—it comes to me as the voice of one who though dead yet speaketh. And whilst I have been musing upon these words, my heart has been anxiously stirred with the query, whether this language might not be as appropriate for christians and ministers and governors at the north, as for the governor of a slave-holding state, himself a slave holder. I ask of yourself, Mr. Editor,—and through the columns of your paper I would ask of the community of professing christians in New-England, and wherever else the gospel has been permitted to have unfettered progress and to act freely on their consciences—*Is it not a debt we owe to the* PURITY *of our religion to show that it is at variance with that law which warrants slavery?* Whilst proud, legalized oppression stands claiming the divine right of theft, robbery, and tyranny, and whilst the sycophants and false friends of those who exercise this tyranny over the bodies and minds of men, boldly aver that the revelation brought to us from heaven, & sealed by the precious blood of God's dear Son, instructs to, or approves such a system, is it not full time for all such as have in meek sincerity received the word of grace and truth, to declare with affectionate boldness, the utter contrariety betwixt its instructions and such a system as slavery? Or when many professed interpreters of that book, and heralds of that gospel which instructs in righteousness and peace, are found acting most traitorously in cry ng peace, peace to the rapacious and man-stealers, and, themselves having joined hands with such a system of bloody avarice, are heard raising their voices with the authority of apostles, and demanding that all should speak the same things, proclaiming—not deliverance to the captives and liberation to them that are bruised—but the divine right of the man-stealer and slave-holder to persevere in their wicked courses unrebuked, yea, by all approved—is it not a debt which every true minister of Christ owes to the purity of his religion, and to the honor of his Lord, to show that it is utterly at variance with that law which upholds slavery?

And is it not well befitting that those governors, and legislatures at the north—who in their annual festivals and fasts proclaim themselves and their subjects to be the subjects of Him who reigns God over all and blessed for ever—or who in their enactments are aiming at the general security of the just rights of all over whom their laws extend—should show themselves decided and efficient against the usurpation of arbitrary power on the part of violent and lawless mobs?

And whilst those concerned in upholding slavery, who by the old age of the system have themselves become enslaved, are calling to the various departments of legislative, judicial and executive power at the north to adopt the same despotic principles which are the life of the slave-code—is it not well in time for all, who love humanity and civil freedom, whether private citizens or magistrates, to raise a full and harmonious voice—showing that our principles of civil liberty and equity forbid robbery, and that encouraging free discussion and holding the freedom of the press as inviolable, we desire truth and righteousness to prevail.

And if a Virginian slaveholder might from conscience be led to say so—is it not appropriate language for all christians, private members of churches, and public ministers of the gospel to say—We regard it as a debt we owe to the purity of our religion to show that it is quite at variance with that law which warrants slavery?

D. E. J.

Haverhill, Nov. 16, 1835.

Dear Sir,—I had a silver dollar put into my hand this morning to purchase a copy of your "apples of gold in pictures of silver," or otherwise your *Herald of Freedom*. Please therefore, send a copy of your paper to ——— ———, Landaff, N. H., Grafton Co., and I have but little doubt it will open the way for many more copies. The more the subject is examined, the more the principles of freedom will obtain. It is light which makes manifest—and as light shines the deformity of slavery will appear—though there are many who still refuse the light, and are unwilling that the subject should be so much as looked into. Yet like the brazen serpent in the midst of the Camp of the bitten Israelites, by the command of God I trust, [illegible], *it shall* be lifted up as the only remedy for a poisoned, a sickened, a dying nation. Go on, Dear Sir, and prosper, and the God of righteousness will go with you.

M. C. CASS.

Channing on Slavery.

This is a handsome duodecimo of about one hundred and sixty pages. Its appearance has excited great interest, as the author is a very popular writer, and very many who have hitherto refused to read any thing on the subject of slavery have siezed on Dr. Channing's work with the greatest avidity. The rush for it on the day of its publication, it is said, was almost unparallelled. Some of the copies, however found their way to this town, and we have read one with pleasure and instruction. We have not room for any extended remarks this week, but we hope in our next to give it a more critical notice. Meanwhile we would say, the book is well worth reading—a rich treat—and we recommend to every abolitionist to examine it.

ARTHUR TAPPAN. It will be interesting to many to learn, that Arthur Tappan & Co. escaped the absolute ruin in which so many are involved. Their store being of stone, and having window shutters of thick boiler iron (put on after the mobs of July, 1834,) withstood the flames for nearly an hour, while all was in a blaze around it, so that the books and papers, a very large amount of goods, probably $100,000 worth, were carried out, and after two removes, placed beyond the spread of the fire. It is supposed that the insurance will cover the remainder of his loss.

The energies and daring with which the colored people pressed to save Mr. Tappan's goods, greatly impressed the by-standers. It was with difficulty they were restrained from rushing in after the flames had burst out at the door.—*N. Y. Evangelist.*

Anti-Slavery Meeting in Utica.

It seems that abolitionism was not entirely smothered in Utica, nor is mob law perpetual. The young men held a meeting on the 4th instant, in the Methodist church, which was kindly granted by the trustees for that purpose. The editor of the Standard and Democrat says:

The call, signed by about 60 persons, was published in our last. Notice was also given in handbills stuck up, during the day, in different parts of the city. The whole proceeding was conducted with spirit and firmness. A determination to maintain their rights and assert them on all proper occasions, was manifested by all. The constitution has been signed by about one hundred young men, who are determined to do all in their power to move on the car of universal emancipation. No rioting or disturbance occurred during the day. Three or four of the rioters of the 21st October made their appearance at the church but remained silent spectators. Their leaders were not there to incite them to action, and hence, no disturbance took place.

A constitution was adopted, a declaration of sentiments, a string of resolutions, and an address to the public, all worthy of the cause and of the young men of Utica, who were not born to be slaves. The officers of the society were elected by ballot.

On counting the ballots, Palmer V. Kellogg was declared to be elected president; Francis Wright, Henry Newland, and Lewis Lawrence, Vice Presidents; J. T. Marshall, Corresponding Secretary; Henry D. Tucker, Recording Secretary; George D. Foster, Treasurer; J. T. Lyman, Doct. J. P. Newland, Seth Hunt, Andrew Hanna, Edward Herrick, Edward P. Clark, Orren Kendall, J. J. Ward, T. C. B. Knowlson, and Thomas M. Martin, Executive Committee.—*Ibid.*

Repentings of the South.

"We of the South have been hitherto *much to blame*, in allowing such notions to gain ground at the North as that we regard slavery as an evil, and are anxious to get rid of it. It is but lately that we have begun to make the northern people to understand, that we hold slavery to be NEITHER A SIN NOR A CURSE, but an ordinance of Providence and a PRACTICAL BLESSING."—*Charleston Courier, Nov. 14th, 1835.*

The Charleston Courier is what is called a "Union" paper, opposed to the nullifiers, and the above is from its editor. If the recent excitement has done nothing more, it has stripped the mask of hypocrisy from both the politicians and the clergy. Instead of the former pretence that her clergy were opposed to slavery as wrong, and her statesmen all anxious to get rid of it as a curse, we now find the former *unanimously* denying that it is sinful, and the latter as unanimously pronouncing it a blessing. And they publicly confess their *blame* in allowing such false notions to prevail at the north.—*N. Y. Evangelist.*

Anti-Slavery Convention.

A convention met at Argyle, Washington co. N. Y., on the 18th of Nov. and formed the "Washington County Anti-Slavery Society." Its constitution, with a very able address and resolutions, may be seen in the Banner. Dr. HIRAM CORLISS, President, Rev. A. C. TUTTLE, Secretary. While the members of the convention were gone to dinner, the *mob* (a small one,) barred them out of the church. They then met in a public house. There the mobocrats soon made their appearance, but had no sooner commenced operations, then they were, by the landlord, (Mr. Carl,) *thrown into the street.*—*H. Rights.*

ANTI-SLAVERY LECTURES. C. C. Burleigh, Esq., the gentleman who supplied the appointment of Rev. S. J. May, delivered a forcible, eloquent, and unanswerable lecture before the inhabitants of this village [New-Ipswich] on the 28th ult. and also another, by invitation, on the 29th. The house was tolerably well filled, considering the disappointment many experienced in not hearing Mr May, and the utmost order, decorum and silence universally prevailed. The people generally were highly gratified, and forgot the bitterness of their regret while listening to the able and impassioned manner in which he argued the right of discussion, and plead the cause of the enslaved and the oppressed. He has done good here—he has opened the eyes of many who were blind, and the influence of his lectures will live long after he shall have passed away, the good effects of which will be known only in the light of eternity. The blessing of the Father of all men attend him on his errands of mercy.

The cause of the suffering African moves forward, not with velocity, but with the sure and steady step of the Colossus of philanthropy. The star of hope, at first but faintly visible, now sheds its cheering rays over the solitary hut of the slave. The soul-driver and his master trembles beneath its brightness; the piratical trader in human flesh marks its advancement with fear; while Africa's unfortunate sons, revived by its influence, toil and struggle on in their thankless labor, resting their cause in the hands of the Maker of all flesh. The day is coming—is not far distant, when they *will* be free. The immutable principles of justice will not be for ever inactive; for he who was made in the image of God, who can walk on two limbs and look up with confidence into his own blue heavens, can never be made to walk on *all fours*. May the slave-dealer learn wisdom before it is too late; the slave value his freedom when it is attained; slavery itself abolished with safety to all; the bolt which threatens us be misdirected in its course; and the clouds which overhang us break away and dissolve under the powerful influence of the Sun of Liberty.—*News-Gatherer.*

Congress has jurisdiction over 6000 slaves in the District of Columbia, and 20,000 in the territories of Arkansas and Florida, for which the non-slaveholding states are responsible; for combined, they have constitutional power to abolish slavery within these limits.

Some of the powder works at Lowell were blown up on Thursday, 17th inst.

Extracts from Richard Watson's sermon delivered before the Wesleyan Methodist Missionary Society in London—deferred until our next.

☞ The trial of Rev. Mr. STORRS at Northfield will be published in pamphlet form in a few days. Price $2 per hundred. For sale at this office.

APPRENTICE WANTED. A lad 16 or 18 years of age can find employment at this Office by applying immediately. Good recommendations will be required.

Concord, Dec. 26.

A PRACTICAL TREATISE ON THE CULTURE OF SILK, adapted to the climate and soil of the United States. By F. G. COMSTOCK, Secretary of the Hartford County Silk Society, and Editor of the Silk Culturist. Illustrated by engravings.

The interest in all parts of the United States in the Culture and Manufacture of Silk, manifested by the constant calls for information on the subject, has induced the publisher to have prepared a plain *Practical Treatise* on the Cultivation of the Mulberry and Rearing Silk Worms, adapted to the Soil and Climate of this country and to the wants of plain practical men.

The Practical Culturist in this country needs a directory adapted to the Soil on which he plants his trees, and the Climate in which he rears his worms, without reference to Soils and Climates less congenial to their growth. It has been therefore the object of the author to make a treatise strictly practical, omitting nothing of importance and adding nothing of a useless or extraneous character.

As making the raw material into Sewing Silk and Twist is very profitable to the Silk grower, all necessary information for that purpose will be given.

This Work is in Press and will soon be published in a duodecimo of about 100 pages, in handsome binding—price 50 cents. A part of the edition will be put up in elastic covers to be forwarded by mail.

Editors of Newspapers who will give the above three insertions, with this notice, and forward their paper with the advertisement marked, shall be entitled to a copy of the work to be forwarded to their order.

WM. G. COMSTOCK.

Hartford, Dec. 1835.

POETRY.

Mistaken Grief.

BY MRS. L. H. SIGOURNEY.

"There the wicked cease from troubling and the weary are at rest."

We mourn for those who *toil*,
The wretch who ploughs the main,
The slave who hopeless tills the soil
Beneath the stripe and chain;
For those who in the world's hard race
O'er wearied and unblest,
A host of gilding phantoms chase,
Why mourn for those who *rest?*

We mourn for those who sin,
Bound in the tempter's snare,
Whom syren pleasure beckoneth in
To prisons of despair—
Whose heart by whirlwind passions torn,
Are wrecked on folly's shore,
But why in anguish should we mourn,
For those who *sin no more?*

We mourn for those who weep,
Whom stern afflictions bend,
Despairing o'er the lowly sleep,
Of lover or of friend,
But they who Jordan's swelling tide
No more are call'd to stem,
Whose tears the hand of God hath dried,
Why should we mourn for them?

Think of the Slave.

Think of the slave in your hours of glee,
Ye who are treading life's flowery way;
Nought but the rankling thorns has he,
Nought but the gloom of its wintry day.

Think of the slave in your hours of prayer,
When worldly thoughts in your hearts are dim,
Offer your thanks for the bliss ye share,
But pray ye a blessing for him.

MISCELLANY.

[From the [illegible].]

"That alters the case."

A FRAGMENT OF A STORY.

B. No! it will never do. I have read them all, from the Abbe Reynald down to the last proser about the horrors of slavery in the British Parliament. There is no horror about. They are better here than in their own country. They would be shot or hung at home if they were not sent here. Is it nothing to have their lives saved after they are taken prisoners? What do you say to that?

A. Why I certainly rejoice in the saving of lives. But do you think you confer a blessing by saving a person's life under *all* circumstances?

B. Yes, I do.

A. So thought not one of the most eloquent of men. Shall I read you a short extract from an oration I have in my hand?

B. I am ready to hear, but I hope it is short.

A. I promise you that you will not think it *long* if I read an hour. (A. reads.)

"Thus fell the negro King *Quodpe*. He fell fighting for his wife and children. He would have been, not a negro, he would have been a thing for which language has no name, for which neither human nor brute existence has a parallel, if he had not fought for them. Why the very wild cat, the wolf will spring at the throat of the hunter that enters his den; the bear, the catamount will fight for his hollow tree. The negro was no mere degraded, ignorant savage, but a human creature, aye, and he had the feelings of a man; for Leo Africanus says of him: 'It must needs have been bitter as death to him to lose his wife and only son, for the negroes are marvelously fond and affectionate towards their children.' And what was the fate of Quodpe's wife and his son? This is a tale for husbands and wives, for parents and children. Young men and women, can you not understand it? What was the fate of Quodpe's wife and child? They did not surely hang them. No that would have been mercy. The boy is the grandson, his mother the daughter-in-law of good old Quorra, the first and best friend the white ever had in Congo. Perhaps, now Quodpe is dead, and his warriors scattered to the four winds, they will allow his wife and son to go back—the widow and the orphan—to finish their days and sorrows in their native wilderness. They were sold into slavery—American slavery! A negro princess and her child sold from the balmy groves of Mount Houses, from the wild freedom of an African valley, to gasp under the lash and the dark and pestilential vapors of the rice swamps of Carolina! BETTER AS DEAD! AYE, BETTER AS HELL! Is there any thing—I do not say in the range of humanity—is there any thing animated, is there a dumb beast—a thing of earth or of air, the lowest in the creation?"

B. Stop, stop! Spare me a further dose of this rigmarole! Torrents of just such fustian declamation as this, have been poured out by your pseudo-philanthropists in all ages over the necessary incidents of a useful practice in society. But pray, my friends, who may have been the spouter of this precious lament over the sufferings of a negro wench, the very important wife of the chief of a kraal of Guinea negroes?

A. Have patience a moment and I will give you the name of the orator. But surely you do not pretend to be insensible to the touching pathos and beauty of—

B. Nonsense! pathos and beauty in the description of the capture of a negro woman and her boy! If your orator ever soared at all, he is compelled to crawl upon the ground of the innate vulgarity of his subject. Who ever heard such poor thoughts in such mean language? The subject utterly rejects every thing romantic and sentimental.

A. Well I admit that there is more of reality than of romance in the feelings which ought to be excited by the eloquent passage I began to read to you. But I recollect you were yesterday giving me an account of the late commemoration of the Battle of Bloody Brook, and of the breathless delight with which you and all that heard him, listened to the oration of the "young man eloquent on that occasion"—do you remember any passage in that oration at all resembling the——

B. Really, my friend you will exhaust my patience. Did I tell you that Mr. Everett said a single word about negroes? Sir, the topics of that discourse had an elevation, and the manner of treating them a beauty and dignity which are insulted by your question. Even the names of the persons, places, mountains rivers, were fresh from the mint of exquisite taste, and pictured before the eyes the heart-stirring scenes of our early history. How different from your doleful story in all these respects! Your names, too—that of your hero, for instance, *Quodpe*—"Cherbus, what a name!"

A. Well, I have no great liking for the name myself. Let us countermarch the syllables of that word, and see how it will look. There, now it is Pequod! How do you like that my friend?

B. Pequod! why—as to that—ha! I see what you are after. To be sure he did say something about those warlike and noble-minded "men of the woods;" and also a very beautiful account there was of their next neighbor, the ill treated King of the Narragansetts.

A. Indeed! and if Philip had been King of the Pequods, that name would have sounded well enough, would it, in Mr. Everett's oration?

B. No doubt it would. The sufferings of those interesting sons of the forest form a noble subject for poetry and eloquence; and the names of our Indian tribes have a romantic and historical sound, which dwells with delight upon the ear.

A. Well your distinction is a notable one indeed! It seems that if King Philip had been named King *Quodpe*, or had even been King of the Quodpes, the eloquence of this silver-tongued speaker would have disgusted your fastidious taste—and his thrilling appeal for sympathy in this chieftain's sufferings, and in the diabolical act of SELLING his wife and noble boy into slavery—a fate which you recollect was branded as "*better as hell*," in a tone of indignant feeling which might almost awake the dead—would have awaked no answering throb in your heart!! Oh my friend——

A. Surely, sir, you know there is a difference between what you have read and——

B. Oh yes, yes, the difference is very plain; it is just that between *Quodpe* and *Pequod*, by your own acknowledgment! Change a few names, the scenery of Africa for that of Rhode Island, and what I have read you are the very words of Edward Everett, which you so much admired! And the difference, the mighty difference in the two cases, which makes all the change in your feeling between delight and contempt, is the interchange of two most important syllables! Are you not affected by what I have read?

A. Unaffected! I care nothing about your negro principles. I am not to be cheated out of my contempt for fanaticism in this way—so good bye.

And thus my good natured friend *had the last word*, and so gained the victory. F.

NORTH CAROLINA.—Last week, Hugwel Toomas, a free man of color, was brought before our county court, charged with a violation of our law prohibiting the emigration to this state of free negroes and mulattoes. The court having examined into the case, adjudged him to be liable for the fine of $500 provided as a penalty for the violation of said act, and he being unable to pay the same, was ordered to be sold accordingly. *Oxford (N. C.) Examiner.*

Here is a FREE CITIZEN of these U. States SOLD INTO PERPETUAL SLAVERY, like a beast, for the payment of a fine incurred by exercising a right guarantied by our glorious CONSTITUTION. What do you think of that Mr. Doughface? Are slaveholders to violate with impunity the *first* clause of Sec. 2, Art. iv., and are we to be turned out of the UNION for violating the *third?* Are they to have their *needle dum*, and not allow us to have our *needle dee?*

MR. DOUGHFACE. It's a hard case to be sure. You know I am as much opposed to slavery as any body—but you abolitionists oblige the slaveholders to be severe. This is just the fruit of your course, and I always prophesied it.

H. R. It must have been an early fruit, Mr. Doughface, for it took place in 1832, more than a year before the meeting of the "*twenty-three men and two women*," to form an Anti-Slavery Society in New-York. You remember the story of the wolf and the lamb drinking at the same brook, eh? —*H. Rights.*

QUESTIONS to be answered by those who believe the Bible sanctions slavery.

1. If the Bible sanctions property in human flesh, why does it not say, The servant that escapes from his master shall not be discharged from such service; he shall surely be delivered up.—Deut. xxiii. 15.

2. Why does not the Bible say, Servants obey your masters in all things *for God hath ordained that a large portion of mankind shall always be slaves?*—Titus ii. 9, 10.

3. Why does not the Bible say, God hath made of different races and capacities all nations, some to be masters and some to be slaves? Acts xvii. 26.

4. Why does not the Bible say, And God said, Let us make the WHITE *man* in our image, after our likeness; and let him have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over the BLACK *man*, and over all the earth, and over every creeping thing that creepeth upon the earth? Gen. i. 26.

H. Rights.

[From the N. Y. Standard and Democrat.]

New-York, 17th Nov., 1835.

Rev. Sir,—Your letter informing me of my election as President of the New-York State Anti-Slavery Society, did not reach me till this morning, it having been directed to me at Bedford and forwarded from thence. The confidence in my attachment to the cause of Human Rights implied in this appointment, calls for my grateful acknowledgements.

The distance of my residence from the place in which the business of the Society is to be conducted will render my office nearly nominal, and I should therefore decline it, were it not for the efforts now making to frighten American citizens into a surrender of their dearest and most undoubted rights. Under existing circumstances, my duty as a christian and a republican, in my opinion, requires me to avoid even the appearance of shrinking from the maintenance of these rights, and I therefore cheerfully accept the place with which it has pleased the Convention to honor me. Virtuous men certainly may and do differ in opinion, as to the policy which our Southern fellow citizens ought to pursue towards their slaves; but it is difficult to understand how virtuous men can sanction the conduct of certain rival politicians in bidding against each other for southern votes, and striving who can offer on the altar of slavery, the most costly sacrifice of constitutional liberty.

The inquiry how far it would be right and safe for the masters to give immediate freedom to their slaves, has by recent events been merged in the vastly more interesting inquiry, how far we ourselves are longer to enjoy the freedom purchased for us by the toil and blood of our fathers.

If politicians may forcibly disperse Anti-Slavery meetings, to propitiate southern electors, they may soon be tempted by the Roman Catholic suffrages, to *put down* Protestant Associations, and the vast body of foreigners among us, may by the offer of their votes, induce them to 'scatter as 'disturbers of the public peace,' the various 'Native American Associations,' who are contending that Americans only, should govern Americans—nay, should any religious denomination acquire a great numerical preponderance, the late extraordinary proceedings at Utica, will show how the popular church, under pretence of causing public opinion to be respected, may suppress all discussion adverse to her interest.

It is a singular fact, that the present crusade at the North against the fundamental and essential principles of republicanism, has been instigated and directed by the aristocratic portions of the community. It is perfectly obvious, that the outrages on republican rights recently perpetrated in Boston & Utica were not merely countenanced by '*gentlemen of property and standing*,' but originated in their proceedings. These gentlemen seem to have forgotten the lesson taught by the early history of the French revolution, that those who employ mobs, frequently in the end, suffer from their own instruments.

It may suit certain purposes, that abolitionists should just now be forcibly deprived of their constitutional rights, but it is worthy of consideration, whether mobs may not before long, find it convenient to treat Bank Directors, and Honorable Mayors, and Judges, and Representatives, with as little ceremony as they have been taught to observe towards abolitionists; and whether on the whole, it is not as much for the interest of the rich, as it obviously is of the poor, that life and person and property should be under the protection of *law*; and also whether it is not better that the liberty of speech should as far as is necessary, be controlled by courts and juries, than by a Utica committee, (however rich and honorable) enforcing its decrees by the summary action of a mob.

But whatever others may think and do, let us, my dear sir, and those who act with us, remember that we shall shortly be arraigned before a very different tribunal than public opinion. Let us in all our measures have a constant reference to the will of our Maker, and an accountability to Him. If required by 'gentlemen of property and standing,' or even by iniquitous laws, to refrain from speaking what duty commands us to speak, let us answer as did the Apostles under similar circumstances, 'whether it be right in the sight of God to hearken unto you more then unto God, judge ye;' and let us like them, submit cheerfully and peaceably to the consequences of this reply.

Our opponents by their violence and usurpation have foolishly identified our cause with that of civil and religious liberty.—They are afraid to let the *people* think and examine for themselves. Hence their efforts to bind the mind, to lock the lips, to fetter the press. If they succeed, a grim despotism must take the place of that glorious republic which our fathers founded. But they cannot succeed, for every reflecting and disinterested republican, however strongly he may dissent from our principles and measures, must see and feel that if we are 'put down by *such means*, he holds his own liberties, not by the charter of his country's rights, but by permission of the demagogues who may for the time being, command the mob. The yeomanry of our State, our farmers and mechanics, are not only the most numerous but they are the most virtuous portion of our population; and as they are the truest friends of liberty, so I trust they will be its efficient protectors.

I have the honor to be, Rev. Sir, your very respectful and obedient servant,

WILLIAM JAY.

Rev. OLIVER WETMORE, *Cor. Sec.*

A perusal of the following extract from the Evening Post, will enable the mind to judge whether the relation of master and slave, as contended for at the south, is the best constituted state of society for the promotion of human happiness.

Here we have examples of laws necessary to uphold the system of slavery. Reader, examine them; judge whether they be wholesome laws for a free people to maintain.—Judge ye, whether laws that debar one from the privilege of learning to read, deprives one of moral instruction, and shuts out from one the light of the gospel—are laws which tend to make men useful and happy.

Also decide in your own mind whether you are prepared to stop the mouth of your neighbor who is endeavoring, by moral suasion, to induce the south to abandon a system that requires such laws to support it.—A system which requires for its maintainance the lights of the mind to be put out, the intellect degraded, and the whole course of intelligent nature subverted. Surely such a system must meet with the reprobation of all.—*Standard & Democrat.*

Southern Assertions Compared with Southern Evidence.

A COMMON ASSERTION:—"How absurd and unreasonable the abolitionists are, in wishing to have the slaves emancipated before they are fit for freedom. The South is fitting them for freedom as fast as she can; and these fanatics only put obstruction in her way."

EVIDENCE in proof of the above Assertion. While South Carolina was yet a British Province, long before such things as abolitionists were heard of, a penalty of "one hundred pounds was laid upon any person who taught a slave to write, or allowed him to be taught to write." A law passed by South Carolina in 1800, authorized the infliction of twenty lashes on every slave found in an assembly for the purpose of 'mental instruction,' held in a confined or secret place, although in the presence of a white. In South Carolina and Virginia, any school for teaching, reading and writing, either to slaves or free colored people, is considered an unlawful assembly, and may be dispersed as such, and punishment promptly inflicted upon each pupil, not exceeding twenty lashes. In South Carolina, slaves may not meet together for the purpose of "religious worship," before sunrise, or after sunset, unless the majority of the meeting be composed of white persons.—The penalty for this offence is "twenty lashes well laid on." During the day the slave is at his labors; and in the evening he must be bold if he ventures to any religious meeting, without exact information how many blacks and how many whites will be present.

A North Carolina law, passed in 1831, has the following preamble; "Whereas teaching slaves to read and write has a tendency to excite dissatisfaction in their minds and to produce insurrection and rebellion, therefore it is enacted that teaching a slave to read or write, or giving or selling to a slave any book, or pamphlet, shall be punished with thirty-nine lashes, if the offender be a free black, or with imprisonment at the discretion of the Court." If a slave the offence is punishable with "thirty-nine lashes on his bare back," if a white, he is fined from one to two hundred dollars.

In Virginia, white persons who teach any colored persons to read or write, are fined not exceeding fifty dollars; for teaching slave for pay, from ten to twenty dollars for each offence. All meetings of colored people for mental instruction are considered unlawful assemblies.

In Georgia, if a white teach a free negro or slave to read or write, he is fined five hundred dollars, and imprisonment at the discretion of the court. If a colored man commit the same offence, he is subject to a fine of thirty dollars, or to be imprisoned ten days and whipped thirty-nine lashes.—This may happen to a free colored man attempting to teach his own child!

A writer in the Richmond Enquirer, signed Humanitas, speaking of the ministers of the gospel in Virginia, says: "Are there not certain sectarian denominations among us who hold communion with our colored population, offering up their aspirants at the same altar, in prayers and spiritual songs; no doubt from the purest motives, but from the most misguided philanthropy towards them, and the community in general? The pure and intricate passages in scripture are not adapted to their situation. It raises their minds above their condition in life."

Mr Seabrook, of South Carolina, in a pamphlet on the management of slaves, comments severely upon Mr Thomas Clay of Georgia for suggesting improvements in their condition. Mr Clay urges that the slaveholder ought to teach religious truth to his slaves.

Mr Seabrook answers, "when the scene shall be exhibited of the people of South Carolina reading and explaining the Bible, and conversing with their servants on the subject of the soul's immortality, the reign of fanaticism and misrule will have commenced."

Another writer, who signs himself a South Carolinian,* says: "The celebration of the Fourth of July belongs exclusively to the white population. The American revolution was a family quarrel among equals. In this the negroes had no concern; their condition remained and must remain unchanged. It appears to me improper to allow these people to be present on these occasions. In our speeches and orations much is said, and sometimes more than is politically necessary, about personal liberty, which negro auditors know not how to apply except by running a parallel with their own condition. They therefore imbibe false notions of their personal rights. The peculiar state of our community must be steadily kept in view. I am gratified to learn this will, in some measures be promoted by the institution of the South Carolina Association."

In 1831, the Rev. Charles C. Jones preached a sermon in Georgia, before an associatian of planters, in which he says: "Generally speaking the slaves appear to us to be without God, and without hope in the world—a nation of heathen in our very midst. We cannot cry out against the Papists for withholding the scriptures from the common people, and keeping them in ignorance of the way of life; for we withhold the Bible from our servants, and keep them in ignorance of it, while we will not use the means to have it read and explained to them."

A correspondent of the Observer, in Charleston, South Carolina, says: "I hazard the assertion, that throughout the bounds of our synod, there are at least one hundred thousand slaves, speaking the same language as ourselves, who never heard of the plan of salvation by a Redeemer."—And the editor adds: "We fully concur with what our correspondent has said respecting the benighted heathen among ourselves."

While such laws and customs prevail, how long will it take to fit the slave for freedom? What are we to think of the sincerity of men, who knowing these laws, tell us that the South is fiting the slaves for freedom as fast as she can? Perhaps the excuse will be given that such laws are necessary for the safety of the planter; and I readily admit that you must keep men ignorant if you hope to keep them slaves. So it is necessary for the safety of Nicholas of Russia, that the Poles should be exiled to Siberia for singing the Marseilles Hymn, and have their children torn from them, lest they should learn the Polish language. I leave it to any candid republican to decide what ought to be done with a system, which renders reading and writing dangerous, because it "produces dissatisfaction" in the minds of its victims—which considers the Bible highly injurious, because it "raises their minds above their condition"—and dreads the Declaration of American Independence lest it should "give them false notions of their personal rights."

Beautiful Trait in a Young Girl.

Some time after the horrible massacre which signalized the commencement of the French revolution, the contagious example propagated murder and destruction, even in the new world. One cannot remember it without shuddering with horror, that, in order to put to death more quickly a multitude of men and and women at once and without trial, they collected them in groups, then fired upon them several cannons loaded with cannon shot.

An honest Creole of St. Domingo, who had committed no other crime than that of preserving the heritage of his fathers, and of being rich was in consequence inscribed upon the list of proscription; the wretches who decorated themselves with the name of patriots, in imbruing their hands in the blood of the most innocent citizens, denounced him as an enemy to the public welfare, and he was condemned to perish, together with a number of the unfortunate.

Happy for this old colonist, he was a father, above all, of a little daughter, full of courage, tenderness and energy. When he was dragged from the bosom of his family, his child resolutely followed him, and resolved to share his destinies, however dreadful they might be.

Placed one of the first among the victims whom they were going to sacrifice, already the Creole had his eyes blindfolded and his arms tied; already the sattelites of death adjusted their murderous arms upon the unfortunate, deprived of hope and ready to die. O happiness! O sentiment! sacred of nature, what power is yours! You anticipate the years in uncommon persons whom you animate with your divine fire; you lend them the foresight of the wise and the strength of men in their infancy!

At the precise moment of the signal for the discharge of the artillery, a little girl comes running, crying, 'My father, O my father!' Vainly they try to take her away from danger; vanly they threaten her—nothing stops her—nothing intimidates her.—She rushes towards her father, she attaches herself to his body, which she presses closely with her little arms, and waits for the moment to perish with the author of her days.

'Oh my daughter, dear child! only and sweet hope of thy weeping mother,' said her father, trembling and melting into tears, 'retire I entreat thee, I order thee.' 'O my father,' responded the maiden, 'O my father, let me die with you!'

Oh! what an empire has virtue over souls the most ferocious! this unexpected incident disconcerts the commander of the massacre. Without doubt, he was a father also. The voice of admiration, the cry of pity, rose suddenly from his heart! He alleges a specious pretext for delivering the Creole from death and causes him to be reconducted to prison with his child. A moment of delay is sometimes precious.—The face of affairs having shortly changed, the good father was released; and since that day, he ceases not to relate with the tenderest emotion, the heroic action of his little daughter, aged then only ten years.

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* Understood to be the Rev. Dr. Dalcho.